

## Poetry.

### DON'T STOP IT, PRINTER.

Don't stop my paper, printer, don't strike my name off yet;

You know the times are stringent, and dollars hard to get;

But tug a little harder is what I mean to do,  
And scrape the dimes together, enough for me and you.

I can't afford to drop it; I find it does not pay  
To do without a paper, however others may.  
I hate to ask my neighbors to give me theirs on loan;

They don't just say, but mean it, "Why don't you have your own?"

You can't tell how we miss it, if it by any fate  
Should happen not to reach us, or comes a little late:

Then all is in a hubbub, and things go all awry,  
And, printer, if you're married you know the reason why.

I cannot do without it, it is no use to try;  
For other people take it, and, printer, so must I.  
I, too, must keep me posted, and know what's going on,

Or feel, and be accounted a foggy simpleton.

Then, take it kindly printer, if pay be somewhat slow,

For cash is not so plenty, and wants no few, you know.

But I must have my paper, cost what it may to me,

I'd rather dock my sugar, and do without my tea.

So, printer, don't you stop it, unless you want my frown,

For here's the year's subscription, and credit it right down,

And send the paper promptly and regularly on,  
And let it bring us every month its welcome benison.

## Contributions.

### THE LIFE AND WORK OF ST. PAUL.

J. ALLEN MILLER.

*Introductory.*—It is my purpose in writing these articles to be helpful and suggestive. They are written for the Bible student. Each article can at best be little more than an outline of the particular subject which it treats. This series properly begins with a brief

#### BIOGRAPHICAL SKETCH OF ST. PAUL.

Illustrious man! Transcendent character! Deep and sublime spirituality! These are the traits which inspire us in this study. These the matchless characteristics which move our hearts to reverence and make us mentally and spiritually children. But we shall for all this be the better learners.

The life of St. Paul, may for convenience, be divided into three periods:

- I. From his birth to his conversion.
- II. The special preparation for the Gospel ministry.
- III. The Apostolic Labors.

#### I. FROM HIS BIRTH TO HIS CONVERSION.

*Birthplace.*—On the banks of the swift-flowing Cydnus, in the province of Cilicia, Asia Minor, was situated the prosperous and magnificent city—Tarsus. In the midst of a fertile valley, over-looked by the snow-capped mountains from the north, and fanned by the sea-breezes of the Mediterranean from the south, this city of mythical foundation grew to be the metropolis of one hundred thousand souls in our Lord's time. Here, where nature was so lavish in the bestowal of gifts, the subtle Greek mind could philosophize. Here schools were founded and multiplied and philosophy and literature pursued with so keen a spirit that Athens was rivaled and Alexandria knew her equal. The city was equally great as a commercial and political center. But, SAD REFLECTION! Tarsus was a Pagan city. And so withal, in spite of her intellectual culture, we find the basest profligacy, the most detestable religion practices, and therefore, the unmeasured depths of moral degradation. It was in this PAGAN city, that the concensus of opinion would fix the birthplace of Saul, afterwards St. Paul. My notes fix the probable date of his birth at A. D. 5. I can not here give reasons for this conclusion. The event at any rate can not vary two years from the above date.

*Parentage.*—His parents were without doubt, Jews. St. Paul himself declares that he is a Benjamite. He glories frequently in the fact that he is an Israelite. He positively declares that he is "of the seed of Abraham." See Rom. 1: 1; Phil. 3: 5; II Cor. 11: 22. He calls himself an "Hebrew," and then "an Hebrew of the Hebrews." This expression, refers not only to the maintenance of Hebrew laws and customs, but to LINEAGE as well. From the statement that he was circumcised on the eighth day according to Moses, from the fact that his father was a Pharisee, (Acts 23: 6) and his own words to Timothy (ch. 1-3 of II Tim.) where he touchingly refers to his father's service of God, we may safely conclude that St. Paul's parents were of Jewish descent. I have no desire to discuss the question of the Roman citizenship of St. Paul, or that of his parents. The simple and undisputed fact of Acts 22: 25-28, is sufficient upon this point.

*His Early Life.*—It is altogether probable that his early life was spent in his native city. Being the son of a Pharisee, he received the most careful training in all the elements of Rabbinical knowledge. Reverence for the Torah and profound regard for Jerusalem and Judea could and would be indelibly impressed upon the

youthful mind here in the midst of splendid corruption. How well he knew the awful condition of Pagan nations is seen in Rom. 1: 20 sq. St. Paul, here too, learned a trade. All good Jewish fathers taught every son a trade. In this city of weavers, Paul learned to be a tent-maker, which furnished him in after years a means of livelihood. How much, if anything, Paul owes in his education to the intellectual culture of Tarsus, is a disputed question. It seems clear that the basis of his education was laid here; that education so thoroughly perfected by Gamaliel.

*Under Gamaliel.*—Under this great teacher, St. Paul's real character is formed. Probably as early as at the age of fifteen, he was sent to Jerusalem to be educated. His own words are expressive in this place. "I was brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." Acts 22: 3. Of Gamaliel, his teacher, it is said that he was a Doctor of the law, and a man of reputation among all the people. Under this Rabban, the young Saul not only became versed in the Jew's religion, but outstripped many of his equals. Gal. 1: 14.

Whether, as Dr. Bently thinks, "St. Paul was a great master in all the learning of the Greeks" or not, it does seem that he knew something of Greek letters and philosophy. I believe that during the time of our Lord's public ministry, Saul was absent from Jerusalem and Judea. Being yet a young man, why may he not have been prosecuting his studies? I am however, not to be misunderstood. The whole character of this man, his after life in the Christian ministry is strongly and strangely Hebraic. His profound knowledge of the Hebrew Scriptures, his impassionate zeal and vigor, his conscientious prosecution of his work, his deep reverence for God, his trust in God, these are truly the traits of a sincere and pure Hebrew. Notwithstanding the mental acumen developed by acquaintance with Pagan culture, he is still a Hebrew.

*A Pharisee.*—In the speech of Paul before Agrippa (Acts 26) he declares "that after the most straitest sect of our religion, I lived a Pharisee." The intense religious ardour of the man could permit him to be nothing less than a zealous advocate of the oral law. As touching the law, he was indeed blameless. And while he possessed the righteousness which is of the law, are there not to be found in his after utterances traces of an intense struggle within himself? A struggle of life and death, as to the utility of the